

The
Marriage Service
With the MASS for a
BRIDEGROOM & BRIDE

BX
2250
.C 38x

From the
ROMAN RITUAL & MISSAL

WESTMINSTER
ART & BOOK COMPANY
28 ASHLEY PLACE WESTMINSTER

NOTE TO THE PRESENT EDITION.

The translation from the Latin in the present edition of the Marriage Service has been taken with permission from a version privately printed by the late Marquess of Bute; and that of the Nuptial Mass has been revised with much help from a translation from the same pen.

Westminster, 1909.

Nihil obstat

HAMILTON MACDONALD

Censor deputatus

Imprimatur

GULIELMUS PRÆPOSITUS JOHNSON

Vicarius Generalis

Westmonasterii

die 28 Junii 1905.

HAROLD B. LEE LIBRARY
BRIGHAM YOUNG UNIVERSITY
PROVO, UTAH

PREFACE.

IT seems most suitable to prefix a few words of instruction or explanation to the publication of the Catholic Marriage Service at the present time, when false and erroneous opinions as to the nature and obligations of marriage are so rife in nearly every class of society.

Catholics believe in the words of the Bible (*Gen. ii, 7*) that God created the body of our first father, Adam, from the slime of the earth, and then breathed into him the breath of life; that is, his spiritual soul. Then from Adam God created the body of Eve, and infused into it a living soul. Thus did God form mankind of a twofold, or compound, nature—material and spiritual.

If in His wisdom God had seen fit, He could have created the millions of the human race that have been, or ever will be, on the earth, in the same manner as He created Adam and Eve. But He blessed Adam and Eve, saying: *Increase and multiply* (*Gen. i, 27*). He made them, not independent, but joint creators, or workers, with Himself. As human nature is a compound one, the material part is derived from the parents, but the soul comes from God, and is a positive and direct act of creation by Him, whenever it pleases Him to create and infuse the soul into its material dwelling, the body. What greater human honour could God bestow upon His creatures than that they should be co-operators with Him in giving

The MARRIAGE SERVICE

existence to intellectual beings, who are to be immortal, and to be united with, and in possession of Himself for eternity, and during those endless ages to be ministering to His accidental glory! But, alas! this great dignity was soon abused, and changed from a blessing into a curse, for as early as in the sixth chapter of *Genesis* we are told that all flesh had corrupted its way upon the earth; and then came the Deluge, to cleanse away the degraded race from the face of the world. But in spite of this terrible punishment men forgot the end, or object, of marriage, the dictates of the law of nature, and the regulations laid down by God; so that when His blessed Son came, He had to correct the ideas of even the Jews themselves, and to promulgate anew that marriage was not unrestricted, and that a valid and perfected marriage could not be dissolved by anything but death.

The Catholic Church also believes and teaches that when our blessed Lord reinstated marriage in the condition in which it was in the beginning, He also provided sufficient helps to observe the stricter law, by adding to the natural contract of marriage the graces and privileges of a sacrament as St. Paul says, *This is a great sacrament (sacramentum); but I speak in Christ, and in the Church (Ephes. v, 32)*. Hence, as all sacraments fall under the jurisdiction of the Church, and as a sacrament is of a higher nature than a contract, it belongs to the Church to prescribe the conditions, etc., of marriage, but without intersering with or super-

PREFACE

sesing the State in its right of legislating for the temporalities, etc., of its subjects, or of requiring a registration of the marriage.

Among Christians, that is among all who are validly baptized—for such, and such only, are the actual subjects of the Church—the sacrament of marriage cannot be separated from the contract of marriage. A valid and perfected marriage cannot be dissolved by anything but death. By the terms of the marriage contract, or by the marriage vows, as they are sometimes irregularly called, the parties engage to love, and to be faithful to each other in the marriage duties until death, and if either party should violate or break the terms of the contract, the injured party has a right to claim not a divorce (that is, not a breaking of the bond of marriage, so as to be able to marry another person during the lifetime of the first partner), but a separation from bed and board.

Read what our blessed Lord says in the gospel of *St. Matthew*, xix; and in that of *St. Mark*, x; and in *St. Luke*, xvi, 18; and what is taught by the inspired apostle *St. Paul*, in his epistle to the *Romans*, vi, 2, 3; and in his first letter to the *Corinthians*, vii, 10, 11, 39; and in that to the Christians in the city of *Ephesus*, vi, 22, etc.

When these passages of sacred Scripture have been seriously considered, all must acknowledge that Christian marriage is a holy state, and that it should not be entered upon hastily, nor from worldly motives of position in society, nor from

The MARRIAGE SERVICE

pecuniary or lower motives; but after mature deliberation and prayer, and with some knowledge of the many, and arduous, and life-long duties and obligations which the married persons contract with each other, and towards the children whom God may entrust to their custody. They should take care, lest by their negligence in not turning their first thoughts to God, and especially by not guarding them from wicked servants and bad companions, they deprive their children for eternity of that place in heaven for which they were created, and defraud God Himself of that special accidental glory with which He intended to be honoured by them, and deprive themselves in this life of that joy which parents receive from dutiful children, and also of that happiness and glory which is the special reward in heaven of good parents, who see themselves surrounded by their many virtuous children.

These considerations will show why the Church is so solicitous about the worthy reception of the sacrament of marriage, and so earnest that those who are to be married should receive all the spiritual help they can derive from the holy sacrifice of the Mass, and from the reception of holy Communion; and why she even interrupt the offering of the Holy Sacrifice to impart to them her blessing.

DOM J. ALPH. MORRALL, O.S.B.

Downside. June 4, 1895.

The MARRIAGE SERVICE.

in the presence of two or three witnesses the Priest shall question both the Man and the Woman separately concerning their consent to marry. He first asks the Bridegroom, who stands at the right hand of the Woman.

N. Wilt thou take N. here present for thy lawful Wife, according to the rite of our holy Mother the Church?

The Bridegroom answers :

I will.

The Priest then asks the Bride :

N. Wilt thou take N. here present for thy lawful Husband, according to the rite of our holy Mother the Church?

N. I will.

The Woman is then given away by her Father or Friend ; if she has never been married, she has her hand uncovered, but covered if she is a widow. The Man receives her to keep in God's faith and his own, and holds her right hand in his right hand ; and so taught by the Priest, plights her his troth, saying :

I, N., take thee, N., to my wedded Wife, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death us do part, if holy Church will it permit ; and thereto I plight thee my troth.

Then loosing hands and joining them again, the Woman, taught by the Priest, says :

I, N., take thee, N., to my wedded Husband, to have, and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, till death us do part, if

The MARRIAGE SERVICE

holy Church will it permit; and thereto I plight thee my troth.

Both having thus plighted their troth, their right hands being joined the Priest says:

E GO conjúngo vos **I** JOIN you together in
in matrimonium, marriage, in the Name
in nōmine Patris, **¶** of the Father **¶**, and of
et Filii, et Spíritus the Son, and of the Holy
Sancti. Amen. Ghost. Amen.

Then he sprinkles them with holy water. The Bridegroom next puts on the book or on a salver gold and silver (which are presently to be delivered to the Bride and the Ring, which the Priest blesses, saying:

¶. Adjutóriū nostrum	¶. Our help is in the name in nōmine Dómini.
R. Qui fecit cœlum et	R. Who made heaven and terram.
¶. Dómine, exaúdi o-	¶. O Lord, hear my ratónem meam.
R. Et clamor meus ad	R. And let my cry come te véniat.
¶. Dñs vobiscum.	¶. The Lord be with you.
R. Et cum spíritu tuo.	R. And with thy spirit.

Orémus.

Let us pray.

BENEDIC, Dñe, **B**LESS, O Lord, this
annulūm hunc, ring, which we bless
quem nos in tuo nō- in Thy name, that she who
mine benedícimus **¶**, shall wear it may ever keep
ut quæ eum gestáve- true faith unto her Hus-
rit, fidelitáte integrā- band, and so, abiding in
suo sponso tenens, in Thy peace and in obedience
pace et voluntáte tua to Thy will, may ever live

The MARRIAGE SERVICE

permáneat, atque in with him in love unchang-
mútua caritáte semper ing. Through Christ our
vivat. Per Christum Lord. R). Amen.
Dóminus nostrum.

R). Amen.

The Priest then sprinkles the ring with holy water in the form of a cross; and the Bridegroom, receiving the ring at the Priest's hands, gives the gold and silver to the Bride, and says:

WITH this ring I thee wed: this gold and silver I thee give: with my body I thee worship: and with all my worldly goods I thee endow.

Here the Bridegroom places the ring on the thumb of the Bride's left hand, saying:

IN the Name of the Father [*then on the second finger, saying:*] And of the Son: [*then on the third finger, saying:*] And of the Holy Ghost: [*lastly, on the fourth finger, saying:*] Amen.

And there he leaves the ring. This done, the Priest adds:

Y. Confirma hoc, De- **Y**. Confirm that, O God, us, quod operátus es which Thou hast wrought in nobis.

Y. A templo sancto **R**. From thy holy temple, tuo, quod est in Jerú which is in Jerusalem. salem.

Kyrie éléison.

Lord, have mercy on us.

Christe éléison.

Christ, have mercy on us.

Kyrie éléison.

Lord, have mercy on us.

Pater noster, et.

Our Father, etc.

Y. Et ne nos indúcas intentatióñem. [malo.

And lead us not into temptation. [evil.

R. Sed libera nos a

R). But deliver us from

The MARRIAGE SERVICE

¶. Salvos fac servos ¶. Save Thy servants.
tuos.

R). Deus meus, spe- R). That trust in Thee, O
rántes in te. my God.

¶. Mitte eis, Dómine, ¶. Send them help, O Lord,
auxílium de sancto. from the sanctuary.

R). Et de Sion tuére R). And protect them out
eos. of Sion.

¶. Esto eis, Dómine, ¶. Be unto them, O Lord,
turris fortitúdinis. a tower of strength.

R). A fácie inimíci. R). From the face of the
enemy.

¶. Dñe, exaudi oratió- ¶. O Lord, hear my
nem meam. prayer.

R). Et clamor meus ad R). And let my cry come
te véniat. unto Thee.

¶. Dñs vobíscum. ¶. The Lord be with you.

R). Et cum spíritu tuo. R). And with thy spirit.

Orémus.

Let us pray.

RESPICE, quæsu-
mus Dómine, su-
per hos fámulos tuos,
et institútis tuis, qui-
bus propagationem
humáni géneris ordi-
násti, benignus assi-
ste: ut qui te auctóre
jungúntur, te auxili-
ánte servéntur. Per

LOOK down, we be-
seech Thee, O Lord,
upon these Thy servants,
and graciously bless Thine
own institution, whereby
Thou hast ordained the
increase of mankind; that
they who are joined to-
gether by Thine authority
may be kept by Thy help.

MASS for a BRIDEGROOM & BRIDE

Christum Dominum Through Christ our Lord.
nostrum. R). Amen. R). Amen.

When this is over, if the Nuptial Blessing is to be given, the Parish Priest shall say Mass for a Bridegroom and Bride as in the Roman Missal.*

MASS for A BRIDEGROOM & BRIDE

If the Nuptial Blessing is to be given on a Sunday or on any other great festival, the Mass shall be that of the Sunday or of the festival, with a Commemoration of the Mass for a Bridegroom and Bride and with the other prayers which are found therein for the Communion and for giving the Blessing. But if the Blessing be given on any other day, even though a Greater or Lesser Double Feast occur thereon, Votive Mass shall be said as follows:

The Priest goes up to the altar, signs himself with the sign of the Cross, and says aloud:

IN the name of the Father, and of the Son, and of the Holy Ghost. Amen.

Then he joins his hands at his breast, and begins the Anthem:
I will go in unto the altar of God.

R). Unto God who giveth joy to my youth.

Then he recites the following Psalm alternately with the Ministers:

Psalm 42.

JJUDGE me, O God, and distinguish my cause from the nation that is not holy: deliver me from the unjust and deceitful man.

* When possible, the rite or ceremony of marriage should be followed and perfected by the special votive Nuptial Mass, which has appropriate prayers and blessings for the married couple. These prayers and blessings may be given apart from the Nuptial Mass, and even a considerable time after the marriage, provided they are said during Mass and according to the rubrics.

MASS for a BRIDEGROOM & BRIDE

M. For Thou, O God, art my strength, why hast Thou cast me off? And why go I sorrowful, whilst the enemy afflicteth me?

P. Send forth thy light and thy truth : they have led me, and brought me to thy holy hill, and into thy tabernacles.

M. And I will go in unto the Altar of God : to God who giveth joy to my youth.

P. I will praise Thee upon the harp, O God, my God : why art thou sorrowful, O my soul, and why dost thou disquiet me?

M. Hope in God, for I will yet praise Him, who is the salvation of my countenance, and my God.

P. Glory be to the Father, and to the Son, and to the Holy Ghost.

M. As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Priest repeats the Anthem :

I will go in unto the altar of God.

R. Unto God, who giveth joy to my youth.

He signs himself, saying :

Y. Our help is in the name of the Lord.

R. Who made heaven and earth.

Then he bows low and makes

THE CONFESSION

I CONFESS to almighty God, to blessed Mary, ever a Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you,

MASS for a BRIDEGROOM & BRIDE

brethren; that I have sinned exceedingly in thought, word and deed:

He strikes his breast thrice.

through my fault; through my fault; through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The Ministers answer:

May almighty God have mercy upon thee, and forgive thee thy sins, and bring thee to life everlasting.

The Priest says Amen and stands erect.

Then the Ministers repeat the Confession, saying thee, father, where the Priest said you, brethren.

Afterwards the Priest gives the Absolution, saying:

May almighty God have mercy upon you, and forgive you your sins, and bring you to life everlasting. R. Amen.

¶ May the almighty and merciful Lord grant us pardon, absolution and remission of our sins. R. Amen.

y. Thou shalt turn again, O God, and quicken us.

R. And Thy people shall rejoice in Thee.

y. Shew unto us, O Lord, Thy mercy.

R. And grant unto us Thy salvation.

y. Lord, hear my prayer.

R. And let my cry come unto Thee.

y. The Lord be with you.

R. And with thy spirit.

MASS for a BRIDEGROOM & BRIDE

He says aloud, *Let us pray.* and then going up to the altar says secretly:

TAKE away from us our iniquities, we beseech Thee, O Lord, that we may be worthy to enter with clean minds into the Holy of Holies. Through Christ our Lord. Amen.

He then bows over the altar, and says, kissing it at the middle:

WE beseech Thee, O Lord, by the merits of Thy saints, whose relics are here, and of all the saints, that Thou wouldest vouchsafe to forgive me all my sins.

At High Mass he blesses incense, saying:

Mayest thou be blessed  by Him in whose honour thou art to be burnt. Amen.

Then he censes the altar. Then the Deacon censes him. Then the Celebrant crosses himself and begins the Introit.

¶ INTROIT (*Tobias* vii, viii)

DEUS Israel con-
jungat vos : et ipse sit vobiscum, qui mis-
sertus est duobus unicis : et nunc, Dómine, fac eos plenius bene-
dicere te. *Ps. 127.* Be-
ati omnes qui timent Dó-
mum, qui ambulant in viis ejus. ¶. Glória Pa-
tri, et Fílio, et Spíritui sancto. Sicut erat in principio, et nunc et

THE God of Israel join you together; and may He be with you, who took pity upon two only children: and now, O Lord, make them the more fully to bless Thee. *Ps. 127.* Blessed are all they that fear the Lord: that walk in His ways. ¶. Glory be to the Father, and to the Son, and to the Holy Ghost.

¶ Passages marked thus are sung by the choir at High Mass.

MASS for a BRIDEGROOM & BRIDE

semper, et in sæcula is now and ever shall be, sæculorum. Amen. world without end. Amen. Deus Israel, etc., us- The God of Israel, etc to que ad Ps. the Ps.

When the Introit is finished, he says alternately with his Ministers :
S. Kyrie eléison. P. Lord, have mercy on us.
R. Kyrie eléison. R. Lord, have mercy on us.
S. Kyrie eléison. P. Lord, have mercy on us.
R. Christe eléison. R. Christ, have mercy on us.

S. Christe eléison. P. Christ, have mercy on us.
R. Christe eléison. R. Christ, have mercy on us.

S. Kyrie eléison. P. Lord, have mercy on us.
R. Kyrie eléison. R. Lord, have mercy on us.
S. Kyrie eléison. P. Lord, have mercy on us.

Then, at the middle of the altar, he says, if it is to be said :

¶ GLORIA IN EXCELSIS DEO

GLORIA in excé- sis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus te, benedicimus te, adoramus te, glorificá- mus te. Grátiás ági- mus tibi propter magna- glóriam tuam. Dñe Deus, Rex cœ- léstis, Deus Pater om-

GLORY be to God on high, and on earth peace to men of good will. We praise Thee, we bless Thee, we adore Thee, we glorify Thee. We give Thee thanks for Thy great glory. O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only-be-

MASS for a BIDE GROOM & BRIDE

nípotens Dñe Fili uni- gotten Son. O Lord God,
génite Jesu Christe. Lamb of God, Son of the
Dñe Deus, Agnus Dei, Father, who takest away
Filius Patris. Qui tollis the sins of the world, have
peccáta mundi, mise- mercy upon us. Who
rére nobis. Qui tollis takest away the sins of
peccáta mundi, sús- the world, receive our
cipe deprecationē no- prayers. Who sittest at
stram. Qui sedes ad de- the right hand of the Fa-
xterā Patris, miserére ther, have mercy upon us.
nobis. Quóniam tu so- For Thou alone art holy,
lus sanctus. Tu solus Thou alone art Lord, Thou
Dñs. Tu solus altíssí- alone, O Jesus Christ, with
mus, Jesu Christe, cum the Holy Ghost, art most
Sancto Spíritu, in gló- high, in the glory of God
ria Dei Patris. Amen. the Father. Amen.

Then he kisses the altar and, turning to the people, says:
℣. Dñs vobíscum. ℣. The Lord be with you.
℟. Et cum spíritu tuo. ℟. And with thy spirit.

COLLECT

Orémus.

EXAUDI nos, om-
nípotens et misé-
ricors Deus: ut quod
nóstro ministrátur
officio, tua benedic-
tione pótius impleá-
tur. Per Dóminum no-
strum Iesum Christum
Fílium tuum, qui tecū

Let us pray.

GRACIOUSLY hear
us, almighty and merci-
ful God: that whereunto
our service ministereth
may be effectually wrought
by Thy blessing. Through
our Lord Jesus Christ, Thy
Son, who liveth and reign-
eth with Thee in the unity

MASS for a BRIDEGROOM & BRIDE

vivit et regnat Deus of the Holy Ghost, God, in unitate Spiritus world without end.

Sancti Deus: per d- R). Amen.

mnia sæcula sæculo-
rum. R). Amen.

Then follow the Epistle, the Gradual, etc.

EPISTLE (*Eph. v, 22-23*)

BRETHREN: Let wives be subject to their husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the Church. He is the Saviour of His body. Therefore, as the Church is subject unto Christ, so also let the wives be to their husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it, that He might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. So also ought husbands to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as Christ doth the Church. For we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall cleave to his wife; and they shall be two in one fles^h. This is a great sacrament: but I speak in Christ and in the Church. Nevertheless let

MASS for a BRIDEGROOM & BRIDE

every one of you in particular so love his wife even as himself; and let the wife reverence her husband.

R. Thanks be to God.

¶ GRADUAL (Ps. 127)

UXOR tua sicut **T**HY wife shall be as
vitis abündans in **T**a fruitful vine, on the
latéribus domus tuæ. sides of thy house. ¶. Thy
¶. Filii tui sicut no- children like olive plants
vélæ olivárum in cir- round about thy table.
cúitu mensæ tuæ. Alle- Alleluia, alleluia. ¶. Ps. 19.
lúia, allelúia. ¶. Ps. 19. May the Lord send you
Mittat vobis Dóminus help from the sanctuary:
auxiliúm de sancto: and protect you out of
et de Sion tueáatur Sion. Alleluia.
vos. Allelúia.

At Eastertide the Gradual is not said, but there is said instead:

A LLELUIA, alle- **A** LLELUIA, alleluia.
lúia. Ps. 19. ¶. Ps. 19. May the
Mittat vobis Dómi- Lord send you help from
nus auxiliúm de sanctu- the sanctuary: and pro-
cto: et de Sion tueáatur tect you out of Sion. Alle-
vos. Allelúia. ¶. Ps. lúia. ¶. Ps. 133. May the
133. Benedicat vobis Lord bless you out of Sion.
Dóminus ex Sion, qui who made heaven and
fecit cœlum et terram. earth.
Allelúia.

If it is High Mass, the Deacon puts the book of the Gospels in the middle of the altar, and the Celebrant blesses incense. Then the Deacon says:

MASS for a BRIDEGROOM & BRIDE

CLEANSE my heart and my lips, O God almighty, who didst cleanse the lips of the prophet Isaias with a live coal; and vouchsafe in Thy gracious mercy so to cleanse me that I may meetly and fitly proclaim Thy holy Gospel. Through Christ our Lord. Amen.

Then he asks a blessing from the Priest, saying:

Pray, Sir, a blessing.

The Priest answers:

The Lord be within thine heart and on thy lips, that thou mayest meetly and fitly proclaim His Gospel. Through Christ our Lord. Amen.

With the other Ministers he stands with incense and lights at the Gospel side and says:

¶. *Dñeis vobiscum.* ¶. *The Lord be with you.*
¶. *Et cum spiritu tuo.* ¶. *And with thy spirit.*

Here follows the holy Gospel according to Matthew.

He signs the book, and while the Ministers answer, *Glory be to Thee O Lord*, he covers the book thrice, and continues the Gospel. When it is finished, the Subdeacon takes the book to the Priest who kisses the Gospel, saying: *By the words of the Gospel may our sins be blotted out.* Then the Priest is censed by the Deacon. But at Low Mass the book is carried to the corner of the altar, and the Priest says at the middle thereof: *Cleanse my heart, etc., as above; Pray, O Lord, a blessing. The Lord be within my heart, and on my lips that I may meetly and fitly proclaim his Gospel. Amen.* He then says: *V. The Lord be with you; R. And with thy spirit, etc., and reads the Gospel.* When it is done, the Server answers: *Praise be to Thee, O Christ, and the Priest kisses the Gospel, saying: By the words of the Gospel may our sins be blotted out.* Then he says (if it is to be said) the Nicene Creed as below.

GOSPEL (Matt. xix, 3-6)

AT that time: there came to Jesus the Pharisees tempting Him, and saying: Is it lawful for a man to put away his wife for every cause?

MASS for a BRIDEGROOM & BRIDE

And He answered, and said unto them: Have ye not read that He who made man from the beginning, made them male and female? And He said: For this cause shall a man leave father and mother, and shall cleave unto his wife, and they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder.

¶ NICENE CREED.

CREDO in unum **I** BELIEVE in one God. Deum. Patrem omnipoténtem, factórem cœli et terræ, and of all things visible visibſum omnium, et and invisible. And in one invisibilium. Et in unicum Dóminum Jesum Christum, Filium Dei and born of the Father unigénitum. Et ex before all ages. God of Patre natum ante omnina sæcula. Deum de Deo, lumen de lúmine, factum, consubstantiálem Patri: per quem omnia facta sunt. Qui propter nos homines, et propter nostram salútem descendit de

I The Father Almighty, maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, and born of the Father with the Father; by whom all things were made. Who for us men and for our salvation came down from heaven: [here all kneel] and was incarnate by the Holy Ghost, of the Virgin Mary; and was

MASS for a BRIDEGROOM & BRIDE

cœlis [*Hic genuflecti- made man. He was cru-
tut.*] Et incarnátus cified also for us, suffered
est de Spíritu sancto under Pontius Pilate, and
ex María Virgine: Et was buried. And the third
homo factus est. Cru- day He rose again accord-
cifixus étiam pro no- ing to the Scriptures; and
bis: sub Póntio Piláto ascended into heaven. He
passus, et sepúltus sitteth at the right hand
est. Et resurréxit té- of the Father. And He
tia die, secúndum shall come again in glory
Scriptúras. Et ascén- to judge both the living
dit in cœlum: sedet and the dead; and His king-
ad déxteram Patris. dom shall have no end.
Et iterum ventúrus And in the Holy Ghost,
est cum glória judi- the Lord and Giver of life,
cáre vivos et mórtuos: who proceedeth from the
cujus regni non erit Father and the Son; who
finis. Et in Spíritum together with the Father
sanctum, Dóminum and the Son is adored
et vivificántem: qui and glorified; who spake
ex Patre Filióque by the prophets. And one
procédit. Qui cum holy Catholic and Apo-
Patre, et Filio simul stolic Church. I confess
adorátur, et congló- one baptism for the re-
rificátur: qui locútus mission of sins. And I
est per Prophétas. Et await the resurrection of
unam sanctam Cathó- the dead, and the life of
licam et Apostólicam the world to come Amen.
Ecclésiam. Confiteor
unum baptisma in remissióne peccatórum. Et

MASS for a BRIDEGROOM & BRIDE

exspecto resurrectionem mortuorum. Et vitam
venturi saeculi. Amen.

Then he kisses the altar and, turning towards the people, says:
¶. The Lord be with R. And with thy spirit.
you.

Then he says, *Let us pray*, and the Offertory.

¶ OFFERTORY (Ps. 30)

IN te seperavi, Do- **I**N Thee, O Lord, do I
mine: dixi: Tu es I put my trust: I said
Deus meus: in mani- Thou art my God: my
bus tuis tempora mea. times are in Thy hands.

The Priest takes the paten with the Host, which he offers up, saying:

RECEIVE, O holy Father, almighty and ever-
lasting God, this spotless Host, which I,
Thine unworthy servant, do offer unto Thee, my
God, living and true, for my own countless sins,
transgressions and failings, and for all here pre-
sent; as also for all faithful Christians, living or
dead, that it may avail both me and them unto
health for life everlasting. Amen.

The Deacon serves wine and the Subdeacon water; or if it is Low
Mass the Priest pours in both, and he +blesses the water, saying:

O GOD, who in a marvellous manner didst
create and ennable man's being, and in a
manner still more marvellous didst renew it;
grant that through the mystical union of this
water and wine we may become companions of
the Godhead of our Lord Jesus Christ, Thy
Son, who liveth and reigneth with Thee in the
unity of the Holy Ghost, God, world without
end. Amen.

MASS for a BRIDEGROOM & BRIDE

He then takes the chalice and offers it up, saying :

WE offer unto Thee, O Lord, the chalice of salvation, beseeching Thee in Thy mercy that it may rise up as a sweet savour before Thy divine Majesty, for our own salvation, and for that of the whole world. Amen.

Then, bowing a little, he says :

IN an humble spirit and a contrite heart may we be received by Thee, O Lord ; and may our sacrifice so be offered up in Thy sight this day, that it may be pleasing unto Thee, O Lord God.

COME, Thou hallower, almighty, everlasting God [*he blesses the oblations, and continues :*] bless this sacrifice, which is prepared for the glory of Thy holy Name.

Then at High Mass he blesses incense, saying :

BY the intercession of the blessed Archangel Michael, who standeth on the right hand of the altar of incense, and of all of His elect, may the Lord vouchsafe to bless  this incense, and receive it for a sweet savour. Through Christ our Lord. Amen.

He censes the Offering, saying :

LET this incense which Thou hast blessed rise before Thee, O Lord, and let Thy mercy come down upon us.

He censes the altar, saying (*Ps. 140*) :

LET my prayer, O Lord, be set forth as incense in Thy sight ; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth, and a door round about

MASS for a BRIDEGROOM & BRIDE

my lips, lest my heart incline to evil words, to seek excuses in sin.

May the Lord enkindle within us the fire of His love, and the flame of everlasting charity. Amen.

Then the Priest is censed by the Deacon, and afterwards the other in turn. Meanwhile the Priest washes his fingers, saying (Ps. 25: 6)

I WILL wash mine hands among the innocent, and will compass Thine altar, O Lord.

That I may hear the voice of praise, and tell of all Thy wondrous works.

O Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.

Take not away my soul, O God, with the wicked, nor my life with men of blood.

In whose hands are iniquities: their right hand is filled with gifts.

But I have walked in mine innocence: redeem me, and have mercy upon me.

My foot has stood in the right way: in the churches I will bless Thee, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now and ever shall be, world without end. Amen.

Then, bowing a little at the middle of the altar, he says:

RECEIVE, O holy Trinity, this offering which we make unto Thee in remembrance of the Passion, Resurrection and Ascension of our Lord Jesus Christ, and in honour of the blessed Mary ever a Virgin, of blessed John the Baptist, of th:

MASS for a BRIDEGROOM & BRIDE

holy Apostles Peter and Paul, of these, and of all the saints ; that it may avail to their honour and our salvation ; and that they whose memory we celebrate on earth may vouchsafe to make intercession for us in heaven. Through the same Christ our Lord. Amen.

He kisses the altar and says with his voice slightly raised :
B RETHREN, pray that my sacrifice and yours may become acceptable to God the Father Almighty.

The Servers reply :

M AY the Lord receive the sacrifice at thine hands, to the praise and glory of His own name, and to our profit and to that of all His holy Church.

In a low voice the Priest says *Amen*.

Then he continues with the Secret Prayers.

RECEIVE, we beseech Thee, O Lord, the offering we make for the holy marriage-bond ; and do Thou Thyself order what is thine own gift. Through our Lord Jesus Christ Thy Son, who liveth and reigneth in the unity of the Holy Ghost, God.

He says aloud :

Per omnia saecula sae-	World without end.
culorum. R. Amen.	R. Amen.
¶. Domus vobiscum.	¶. The Lord be with you.
¶. Et cum spiritu tuo.	¶. And with thy spirit.
¶. Sursum corda.	¶. Lift up your hearts.
¶. Habemus ad Domi-	¶. We have lifted them up
num.	to the Lord.

MASS for a BRIDEGROOM & BRIDE

¶. Gr átias agámus ¶. Let us give thanks to
Dómino Deo nostro. the Lord our God.
¶. Dignum et justum ¶. It is meet and just.
est.

PREFACE

IT is truly meet and just, right and helpful unto salvation, that we should always and everywhere give thanks unto Thee, O holy Lord, Father Almighty, everlasting God, through Christ our Lord. Through whom the angels give praise unto Thy majesty, the Dominions worship, the Powers reverence; the heavens and the heavenly hosts with the blessed Seraphim join with gladness in giving it glory. And we beseech Thee that Thou bid our own voices also be added with these, while we say with humble praise:

¶ SANCTUS.

SANCTUS, sanctus, **H**OLY, Holy, Holy,
sanctus, Dóminus Lord God of Hosts.
Deus Sábaoth. Pleni Heaven and earth are
sunt cœli et terra filled with Thy glory: Ho-
glória tua: Hosánnā sanna in the highest.
in excélsis. Benedí- Blessed is He that cometh
ctus qui venit in nó- in the name of the Lord:
mine Dómini: Ho- Hosanna in the highest.
sánnā in excélsis.

MASS for a BRIDEGROOM & BRIDE

The CANON of the MASS

THEREFORE, O most merciful Father, we Thy suppliants, through Jesus Christ Thy Son our Lord, do pray and beseech Thee [*he kisses the altar*] to receive and bless [*he thrice makes the sign of the Cross over the offerings*] these gifts and \bigtimes offerings, this \bigtimes holy and unblemished sacrifice. We do offer them unto Thee first for Thy holy Catholic Church, that it may please Thee to grant her peace, to watch over her, to bring her to unity, to guide her throughout the world ; likewise for Thy servant N. our pope, and for N. our bishop, and for all true believers, who keep the Catholic and Apostolic faith.

COMMEMORATION OF THE LIVING

BE mindful, O Lord, of Thy servants and handmaids, N. and N. ; [*he here joins his hands and prays a little while for those for whom he intends to pray ; then with outstretched hands continues :*] and of all here present, whose faith and devotion are known unto Thee. For them do we offer, or they do themselves offer up unto Thee this sacrifice of praise for them and theirs, for the redeeming of their souls, for hope of salvation and welfare, and do now pay their vows unto Thee, God everlasting, living and true.

MASS for a BRIDEGROOM & BRIDE Within the Action.

Holding communion with and reverencing the memory, first, of the glorious Mary ever a Virgin, Mother of God and of our Lord Jesus Christ ; likewise of Thy blessed Apostles and Martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John, and Paul, Cosmas and Damian, and of all Thy saints. Through their merits and prayers grant that we may in all things be shielded by Thy protection and help. Through the same Christ our Lord. Amen.

Then, spreading his hands over the bread and wine, he says :
WE therefore beseech Thee, O Lord, be Thou appeased, and receive this offering which we Thy servants with Thy whole household do make unto Thee ; order our days in Thy peace grant that we be rescued from everlasting damnation, and counted within the fold of Thine elect. Through Christ our Lord. Amen.

This our offering do Thou, O Lord, vouchsafe in all things to bless, consecrate, approve, make reasonable and acceptable, that it may become for us the Body and Blood of Thy most beloved Son, Jesus Christ our Lord.

Who the day before He suffered [he takes ~~the Host~~] took bread into His holy and venerable hands and [he lifts his eyes towards heaven,

MASS for a BRIDEGROOM & BRIDE

with eyes lifted up towards heaven, giving thanks to Thee, O God, His Father almighty, blessed \blacksquare it, brake it, and gave it to His disciples, saying, Take and eat all ye of this.

He holds the Host with both hands, and utters the words of Consecration over the Host:

FOR THIS IS MY BODY.

Here he worships the consecrated Host on his knees, and then shews It to the people. He then uncovers the chalice, and says:

IN like manner, after He had supped [*he takes up the chalice*], taking this noble chalice also into His holy and venerable hands, in giving Thee thanks He blessed \blacksquare , and gave to His disciples, saying : Take and drink ye all of this,

He utters the words of Consecration over the chalice:

FOR THIS IS THE CHALICE OF MY BLOOD OF THE NEW AND ETERNAL TESTAMENT, THE MYSTERY OF FAITH : WHICH SHALL BE SHED FOR YOU, AND FOR MANY, TO THE REMISSION OF SINS.

Then he adores on his knees the sacred Blood, saying :

As often as ye do these things, ye shall do them in remembrance of Me.

He here shews It to the people.

WHENCEFORE, O Lord, we Thy servants, who are likewise Thine holy people, do call to mind the most blessed passion of the same Christ Thy Son our Lord, and also His rising again from the dead, and His glorious ascension into heaven ; we do offer unto Thy most excellent Majesty, of Thine own gifts bestowed upon us, a clean \blacksquare Victim, a holy \blacksquare Victim, a spotless

MASS for a BRIDEGROOM & BRIDE

¶ Victim, the holy ¶ bread of life everlasting, and the chalice ¶ of eternal salvation.

Vouchsafe to look upon them with a countenance merciful and kind, and to receive them. Thou wert graciously pleased to receive the gift of Thy just servant, Abel, and the sacrifice of our father Abraham, and that which Melchisedec, Thy high-priest, did offer unto Thee, a holy sacrifice and spotless victim.

We most humbly beseech Thee, almighty God, to command that these things be borne by the hands of Thy holy Angel to Thine altar on high, in the sight of Thy divine Majesty, that so many of us as shall partake of the most holy ¶ Body and ¶ Blood of Thy Son at this altar, may be filled with every grace and blessing of heaven. Through the same Christ our Lord. Amen.

COMMEMORATION OF THE DEAD

BE mindful also, O Lord, of Thy servants N. and N., who are gone before us with the sign of the faith, and sleep the sleep of peace.

He joins his hands and prays a little while for such dead as he wishes to pray for.

Unto these, O Lord, and unto all that rest in Christ, we beseech Thee, grant a place of refreshment, light and peace: through the same Christ our Lord. Amen.

He then strikes his breast, saying around the first three words of the prayer, *Nobis quoque peccatoribus:*

MASS for a BRIDEGROOM & BRIDE

TO us sinners also Thy servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy apostles and martyrs: with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia, and with all Thy saints; into their company, we pray Thee, admit us, not reckoning our deserts, but of Thine own free pardon. Through Christ our Lord.

Through whom, O Lord, Thou dost create, hallow $\text{\textbf{X}}$, quicken $\text{\textbf{X}}$ and bless $\text{\textbf{X}}$ all these Thine ever-bountiful gifts, and give them unto us.

He takes the Blessed Sacrament in his right hand, saying:

By $\text{\textbf{X}}$ Him, and with $\text{\textbf{X}}$ Him, and in $\text{\textbf{X}}$ Him, is to Thee, God the Father $\text{\textbf{X}}$ Almighty, in the unity of the Holy Ghost, all honour and glory.

He covers the chalice, kneels, rises and says aloud:
Per ómnia sæcula sæculorum. R. For ever and ever. Amen.

Orémus.

Let us pray.

PRAECEPTIS salutáribus móniti, et divína institutióne formáti, audémus dicere: TAUGHT by Thy precepts of salvation and following Thy divine commandment, we make bold to say:

PATER noster, qui es in cœlis; sanctificétur nomen tuum: adveniat regnum tu-

OUR Father, who art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done on

MASS for a BRIDEGROOM & BRIDE

um: fiat voluntas tua, earth, as it is in heaven, sicut in cœlo, et in Give us this day our daily terra. Panem nostrum bread: and forgive us our quotidiánum da nobis trespasses, as we forgive hódie: et dimitte nobis them that trespass against débita nostra, sicut et us: and lead us not into nos dimittimus debi- temptation: tóribus nostris. Et ne nos indúcas in tenta- tionem. R). Sed libera R). But deliver us from nos a malo.

The Priest says in secret, Amen.

When he has finished the *Our Father*, before saying the *Libertine* standing at the Epistle side and turning towards the Bridegroom and Bride, who are kneeling in front of the altar, he says over them the following prayers:*

Orémus.

PROPITIARE, Dómine, supplicatió-
nibus nostris: et insti-
tútis tuis, quibus pro-
pagatióñem humáni
géneris ordinásti, be-
nignus assíste; ut
quod te auctóre júngi-
tur, te auxiliánte ser-
vétur. Per Dóminum,
etc. R). Amen.

Let us pray.

MERCIFULLY hear
our prayers, O Lord,
and be pleased graciously
to bless Thine own insti-
tution, whereby Thou hast
ordained the increase of
mankind; that the tie
which is bound by Thine
authority may be kept by
Thine help. Through our
Lord, etc. R). Amen.

* To note the importance which the Church attaches to this blessing, we have only to observe that she interrupts the Holy Sacrifice even in its most solemn part, in order to give it.

MASS for a BRIDEGROOM & BRIDE

Orémus.

Let us pray.

DEUS qui pote- **O** GOD, who by the
státe virtútis tuæ might of Thy power
e níhilo cuncta fe- hast made all things out
sti: qui dispósitis of nothing; who, when
niversitátis exórdiis, Thou hadst laid the foun-
dómini ad imáginem dations of the world, and
Dei facto, ídeo inse- hadst created man in the
parábile mulieris ad- image of God, didst make
utórium condidisti, the woman as an help so
ut fémineo córpori de meet for him, that Thou
virili dares carne prin- didst form the body of
cipium, docens quod the woman out of the
x uno placuisset in- flesh of the man, and hast
stítuí, nunquam licére thereby taught us that
síjungi: Deus, qui what it hath pleased Thee
am excellénti mysté- to make one, it is never
rio conjugálem cópu- lawful to put asunder—
am consecrésti, ut O God, who hast hallowed
Christi et Ecclésiæ the marriage tie by a
sacraméntum præsi- sacrament so excellent as
gnáres in fædere nu- to make the bond of wed-
tiárum: Deus, per lock a type of the mystery
quem múlier júngitur of Christ and the Church
síro, et societas prin- —O God, by whom wo-
ipáliter ordináta, ea man is joined unto man,
benedictiōne donátur, and this union which Thou
quæ sola nec per ori- didst ordain at the be-
ginális peccáti pœ- ginning is dowered with
nam, nec per dilúvii a blessing which alone

MASS for a BRIDEGROOM & BRIDE

est abláta sententiam : neither the punishment
réspice propitiis su- the first sin, nor the s
per hanc fámulam tence of the flood hath
tuam, quæ maritáli ken away, look in me
jungénda consórtio, upon this Thine handma
tua se éxpedit proté- who is about to be join
ctióne muníri : sit in in wedlock unto her he
ea jugum dilectionis band, and calleth for t
et pacis : fidélis et help of Thy protectio
casta nubat in Christo, Let the yoke of love a
imitatrixque sanctá- of peace be upon b
rum permáneat fœ- Faithful and chaste,
minárum : sit amábilis her marry in Christ, a
viro suo, ut Rachel : be ever a follower of h
sápiens, ut Rebécca : women. Let her be low
longæva et fidélis, ut in the eyes of her husba
Sara : nihil in ea ex even as was Rachel ;
áctibus suis ille auctor her be wise, as was R
prævaricationis usur- becca ; let her live long a
pet : nexa fidei, man- be faithful, as Sarah. L
datisque permáneat : the author of mischi
uni thoro juncta, con- have no part in any
táctus illícitos fúgiat : her doings. Let her n
múniat infirmitátem main ever true to t
suam róbore disci- faith and to the co
plinæ : sit verecúndia mandments. Being joint
gravis, pudóre vene- unto one bed, let her f
rábilis, doctrínis cœ- unlawful approaches. L
léstibus eruditæ : sit her strengthen her weak
fœcúnda in sóbole, sit ness by the power of rule

MASS for a BRIDEGROOM & BRIDE

probáta et innocens: Let her be venerable in
et ad beatórum ré- modesty, worshipful in
quiem, atque ad cœ- chastity, and learned in
lestia regna pervéniat: heavenly teaching. Let
et videant ambo filios her be fruitful in offspring.
filiorum suórum, us- Let her be tried and blame-
que in tértiam et less; and in the end let her
quartam generatió- attain unto the rest of the
nem, et ad optátam blessed and unto the king-
pervéniant senectú- dom of heaven. And let
tem. Per eúmdem Dó- both of them see their
minum nostrum Je- children's children even
s u m Christum Fi- unto the third and fourth
lium, tuum, etc. generation, and reach such
¶. Amen.

unto the third and fourth
age as they will. Through
the same Jesus Christ
our Lord, etc. ¶. Amen.

Then he takes the paten between his first and middle fingers and says:

DELIVER us, O Lord, we beseech Thee, from
all evil, past, present and to come; and by
the pleading of the blessed and glorious Mary,
ever a Virgin, Mother of God, and of Thy holy
apostles Peter and Paul, and of Andrew, and of
all the saints, mercifully grant peace in our times,
that through the help of Thy mercy we may al-
ways be free from sin, and safe from all trouble.
Through the same Jesus Christ, Thy Son, our
Lord, who with Thee and the Holy Ghost liveth
and reigneth, God :

MASS for a BRIDEGROOM & BRIDE

Here he breaks the Host in the middle.

Per ómnia sæcula For ever and ever,
sæculórum. R. Amen. R. Amen.

With the fragment he then makes the sign of the Cross thrice over
the chalice, saying :

Pax ✕ Dómini sit ✕ The peace of the Lord.
semper vobis ✕ cum. be always with you.

R. Et cum spíritu tuo. R. And with thy spirit.

Then he puts the fragment into the chalice, saying in a low voice:

May this mingling and hallowing of the Body
and Blood of our Lord Jesus Christ avail us that
receive it unto life everlasting. Amen.

He kneels, rises, bows before the Blessed Sacrament, and, striking
his breast thrice, says:

¶ AGNUS DEI.

A GNUS Dei, qui L AMB of God, who
tollis peccáta L takest away the sins
mundi, miserére no- of the world, have mercy
bis. on us.

Agnus Dei, qui tollis peccáta mundi, mi- Lamb of God, who tak-
serére nobis. est away the sins of the
world, have mercy on us.

Agnus Dei, qui tollis peccáta mundi, do- Lamb of God, who tak-
na nobis pacem. est away the sins of the
world, grant us peace.

Then he bows down and says the following Prayers:

L ORD Jesus Christ, who didst say to Thine
Apostles, Peace I leave you, My peace I give
unto you; look not upon my sins, but upon the
faith of Thy Church, and vouchsafe to grant her
peace and union according to Thy will.

MASS for a BRIDEGROOM & BRIDE

the kiss of peace is to be given, he kisses the altar, and giving the kiss of peace, says:

i. Pax tecum. ii. Peace be with thee.

ii. Et cum spiritu tuo. iii. And with thy spirit.

O Lord Jesus Christ, Son of the living God, who, according to the will of the Father, through the co-operation of the Holy Ghost, Thy death gavest life unto the world, deliver me by this Thy most sacred Body and Blood from all my transgressions and from every evil: and make me always cleave to Thy commandments, and never suffer me to be separated from Thee, who livest and reignest with the same God the Father and the Holy Ghost, God, world without end. Amen.

Let not the receiving of Thy Body, O Lord Jesus Christ, which I, all unworthy, presume to take, turn against me unto judgment and damnation: but through Thy loving-kindness may it avail me as a safeguard and healing remedy for my soul and body. Who with God the Father in the oneness of the Holy Ghost livest and reignest, God, world without end. Amen.

He kneels, rises again, and says:

I will take the bread of heaven, and will call upon the name of the Lord.

Then, striking his breast, he says thrice: *Domine, non sum dignus.*

Lord, I am not worthy that Thou shouldst enter under my roof: say but the word, and my soul shall be healed.

MASS for a BRIDEGROOM & BRIDE

He reverently receives the Blessed Sacrament, saying:

May the Body of our Lord Jesus Christ keep
my soul unto life everlasting. Amen.

Pausing a while to meditate on the blessing he has received, he
gathers up the fragments, and puts them into the chalice, saying:

What return shall I make unto the Lord for
all He hath given unto me? I will take the chalice
of salvation, and call upon the name of the Lord.
Praising, I will call upon the Lord, and shall be
saved from mine enemies.

Then he receives the sacred Blood, saying:

May the Blood of our Lord Jesus Christ keep
my soul unto life everlasting. Amen.

He then gives Holy Communion to all who are to receive it.

Whilst wine is poured into the chalice, the Priest says:

What we have taken with our mouth, O Lord,
may we receive with a clean mind, that from a
temporal gift it may become to us an everlasting
remedy.

Whilst he washes his fingers over the chalice with wine and water
he says:

May Thy Body, O Lord, which I have received
and Thy Blood, which I have drunk, cleave to
my bowels; and grant that no stain of sin may
remain in me, whom Thy pure and holy sacra-
ments have refreshed. Who livest and reignest
world without end. Amen.

Then the book is moved to the Epistle side of the altar, where he says:

¶ THE COMMUNION (Ps. 127)

E CCE sic benedi- **B** EHOLD, thus shall
cetur omnis ho- **B** every man be blessed
me, qui timet Dómi- that feareth the Lord; and

MASS for a BRIDEGROOM & BRIDE

sum; et videas filios mayest thou see thy chil-
dren's children. Peace up-
on Israel.

R. Dñs vobiscum.

R. Et cum spíritu tuo.

þ. The Lord be with you.

R. And with thy spirit.

POSTCOMMUNION

Orémus.

QUÆSUMUS, o-
mnípotens Deus,
institúta providéntiae
tuæ pio favore comi-
tare: ut, quos legitima
societáte connéctis,
longæva pace custó-
dias. Per Dóminum,
etc. R. Amen.

Let us pray.

BLESS with Thy fa-
therly goodness, we
beseech Thee, almighty
God, the ordinance of
Thine own Providence,
that whom Thou joinest
in lawful union Thou
mayest keep in lasting
peace. Through our Lord,
etc. R. Amen.

þ. Dñs vobiscum.

R. Et cum spíritu tuo.

Ite, Missa est [Temp.
Paschalia: Allelúia,
allelúia.]

Vel **B**enedicámus *Or* Let us bless the Lord
Dómino [Alleluia, alle- [Alleluia, alleluia.]
luia.]

þ. Deo grátias. [Al- R. Thanks be to God. [Al-
eluia, alleluia.] eluia, alleluia.]

MASS for a BRIDEGROOM & BRIDE

The Priest, turning to the Bridegroom and Bride, says:

DEUS Abraham, **T**HE God of Abraham,
Deus Isaac, et Deus **I**saac, the God of Isaac and
us Jacob sit vobis scum: the God of Jacob be with
et ipse adimpleat bene- you, and fulfil His blessing
dictiōnem suam in vo- abundantly upon you; tha
bis: ut videatis filios ye may see your children
filiorum vestrorum children even unto the
usque ad tertiam et third and fourth genera
quartam generatiō- tion, and thereafter man
nem: et postea vitam inherit everlasting life
æternam habeatis sine without end, by the help
fine, adjuvante Dño of our Lord Jesus Christ
nostro Jesu Christo, who, with the Father and
qui cum Patre, et Spiritu the Holy Ghost, liveth and
ritu Sancto vivit et reigneth, God, world without
regnat Deus, per omnia sæcula sæculorum. end.

R. Amen.

R. Amen.

The Priest shall here solemnly exhort them to keep ever faithful
one another; to keep chaste at times of prayer and especially
fasting and on great festivals; to love one another, and to keep
the fear of God. He shall then sprinkle them with holy water.
After this, bowing before the middle of the altar, with his hands
laid upon it, he says in a low voice: *Placeat tibi.*

MAY my worship and bounden duty be pleasing unto Thee, O holy Trinity; and grant
that the sacrifice which I have offered all unworthy in the sight of Thy divine Majesty, may
be received by Thee and win forgiveness from Thy mercy for me and for all them for whom I

MASS for a BRIDEGROOM & BRIDE
have offered it up. Through Christ our Lord.
Amen.

He then kisses the altar and, turning towards the people, blesses them, saying aloud :

BENEDICAT vos **M**AY God Almighty omnipotens Deus, **M**ay bless you, Father, ater, et Filius, **+** et Son **+** and Holy Ghost. piritus Sanctus.

Amen.

R. Amen.

He goes to the Gospel side of the altar, and there he says aloud :

Dñs vobiscum. R. The Lord be with you.
Et cum spiritu tuo. R. And with thy spirit.
initium sancti Evan- The beginning of the
elii secundum Joán- holy Gospel according to
em. John.
Glória tibi, Dó- R. Glory be to Thee, O
mine. Lord.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was made nothing that was made. In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to give testimony of the light, that all men might believe through Him. He was not the light, but was to give testimony of the light. That was the true

MASS for a BRIDEGROOM & BRIDE

light which enlighteneth every man that cometh into this world.

He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them power to be made the sons of God: to them that believe in His name, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh [*here all kneel*], and dwelt among us; and we saw His glory, as it were the glory of the only begotten of the Father, full of grace and truth.

R). Deo grátias.

R). Thanks be to God.